body consisting of 3 Colours as they were ranged
Bred forth was appeared, and after several parties
sent from the main body to skirmish with our men
had bin beaten back, they began to pack up their
Baggage, and forsook their Camp, [illegible] our
men made all the speed they might il and having
chased them two or three miles, charged upon the
Rear, routed the whole Army, which betook it self
to flight and took all their Carriage and Luggage,
wherof the Lord of Muskerry upon Armour Coat,
and Trunks were apart. slew about 200 of their men
that took to firm ground and retired without losse
of a man, &c.

Your Lordships most humble Servant,

W. S.

It is this day Ordered by the Lords now assembled in Parliament, that this Letter be forthwith published in Print.

Hen. Elsing Cler. Parl. D. Com.

FINIS

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THE Spirituall VVarfare: A SERMON

PREACHED

In the Parish Church of S^t. *Michael* Crooked-lane in LONDON, on the 30 of March, being a Fast day;

BY

Mr. JOHN SPENCER,

Sometime Groom to a Nobleman.

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2 TIMOTHY, 2. 3.

Thou therefore endure hardnesse, as a good souldier of Jesus Christ.

LONDON,

Printed in the year, 1642.

Mr. SPENCERS SERMON.

2 TIMOTHY, 2. 3.

Thou therefore endure hardneſſe, as a good ſouldier of Jeſus Chriſt.

YOu ſhall finde, that in the three firſt Verſes of this Chapter I have read unto you, the Apoſtle laboureth to exhort *Timothy* to three particular duties; The firſt is, *That he would be ſtrong in the grace of our Lord Jeſus Chriſt*: The ſecond is, *That whatever God had communicated to him, he would make known to faithfull men that might be able to teach others*: The third is in the Text read unto you, *That he would endure hardneſſe, as a good ſouldier of Jeſus Chriſt.*

In the Text you have an Exhortation, with the quality of the Exhortation; The Exhortation, to *endure hardneſſe*; The quality of the Exhortation, *as a good ſouldier of Jeſus Chriſt.*

Beloved, there is in the Text three things conſiderable: The firſt is this, That the very beſt of Gods people muſt look for afflictions; if *Timothy*, if *Paul*, if *David*, they muſt not look to be free from afflictions; *Thou therefore endure hardneſſe*, &c. The ſecond thing in the Verſe, is this, That it is the minde and will of our God, that his people ſhould mildely and patiently bear afflictions, *Thou therefore endure hardneſſe as a good ſouldier*, &c. The third and laſt is this, (which we ſhall chiefly inſiſt upon) That all Gods people are Chriſts ſouldiers.

For the proſecution of the Point, we ſhall firſt prove it to you. Secondly, we ſhall ſhew you who they muſt encounter with. Thirdly, what the weapons are which they are to uſe. Fourthly, how they are to fight, that they may overcome. Fifthly and laſtly, we ſhall make Uſe and Application.

For the proof of the Point, I ſay, That all Gods people are Chriſts ſouldiers; that they are ſo, caſt your eyes on *Epheſ.* 6. 13. and other particular verſes, *Paul* exhorts them to *put on the whole armour of God, that they may be able to withſtand in the evil day, and having done all to ſtand.*

Beloved, ſurely God intends his people ſhould fight, (as you ſhall hear by and by) therefore to prepare them to the battle, the Lord would have them with all ſpeed to put on their armour and be ready; well, the weapons they muſt put on, muſt be Gods weapons, yea & all Gods weapons; *Put on the Whole armour of God.* Rev. 12. 7. *There was a great battle in heaven, Michael and his angels fought againſt the Dragon and his angels.*

Beloved, I hope you do not think that there is any tumults and wars in heaven,

in heaven, no; but this is the meaning, the Church of God upon earth is ſtill fighting againſt the devil & his angels; Here you muſt look for fights if ever you would come to heaven. So, in 2 *Tim.*4.7. ſaith *Paul, I have fought a good fight, I have finiſhed my courſe, henceforth is laid up for me a crown of life.* So, 1 *Cor.*15.32. he tels us, *He fought with beaſts at Epheſus,* he was a ſouldier all his dayes, ſo ſoon as ever he came to be inlightned, he took up the weapons of Jeſus Chriſt, and was reſolved to dye in his cauſe.

So we come to the next particular, who they be that Gods people ſhould fight withall; they muſt not be idle and lazy, for they are *ſouldiers.*

First, they are to encounter with God; 2. with themſelves; 3. with the world; 4. with all wicked men; and 5. with the devil himſelf.

Beloved, you ſee here is enemies as well as friends to fight withall, and all theſe you muſt overcome, or elſe you ſhall never enter into the kingdom of God. First of all, you muſt encounter with God himſelf, and that for three things; first, for the making good of all his promiſes; ſecondly, you muſt encounter with God for his gracious preſence; and thirdly, for the gracious diſcovery of himſelf in the face of his Son.

First, you muſt encounter with God for the making good of all his promiſes. Beloved, the Lord hath made rich and glorious promiſes in his Word; that is, a garden full of ſweet and rich flowers; he hath made particular promiſes to you in particular, to his Church in generall; you are to wreſtle with God for the making good of all his promiſes, and not to give over your ſuit till he hath made *Jeruſalem* a praiſe in the whole earth. The Lord hath told you, *Rom.*6. *Sin ſhall not have dominion over you,* Ezek.11.19. *That he will put a new ſpirit within his people, and pour out floods of waters upon the the thirſty grounds.* He hath ſaid, *Rev.*18.21. that *Babylon ſhall fall;* and told us, *The day ſhall come, when the Moon ſhall ſhine as the Sun, ſeven times brighter in its glory.* You are Gods ſouldiers, and muſt encounter with Jeſus Chriſt, for the making of theſe promiſes. You muſt be Gods Remembrancers, put God in minde, and ſay, Lord thou haſt made ſuch a promiſe, that my heart which is dark, ſhall be enlightened; my eyes which are ſhut up, ſhall be opened; and that thou wilt pluck down the proud enemies from their ſeats, and ſet up the humble and meek, Lord when wilt thou perform them?

Secondly, you muſt encounter with God for his gracious preſence. Beloved, *Moſes* knew well enough what the preſence of God was, therefore deſired, *Exod.*33. *If the preſence of God went not along with him, that he might not go.* Thus muſt you encounter with God, when you come before him in ſuch a day as this, you muſt ſay, Lord, what ſhall I do

with this hard heart, this ignorant, this unbeleeving heart of mine; Lord, if thou ſhouldſt pluck away my wife, my husband, my childe, my friend, I ſhall not know what to do; but Lord, however thou dealeſt with me, vouchſafe me thy gracious preſence: Happily I may live friendleſſe, hopeleſſe, be caſt into darkneſſe, where I ſhall ſee no light; Lord, let me have thy preſence where ever I go; if he goeth not with you for to preach, to pray, to hear, what will ye do? He is the light of your eyes, the joy of your ſouls, the ſtrength of your hearts. Thus muſt you encounter with God for his gracious preſence.

Thirdly, you muſt encounter with the Lord for the glorious diſcovery of himſelf in the face of his Son, *Epheſ.* 3. 14. This was that *Paul* bowed his knee for, that the Lord would reveal to his people the glorious myſteries of Jeſus Chriſt. Thus muſt you importune the God of heaven for the glorious diſcovery of himſelf in the face of his Son.

Secondly, you are to encounter with your ſelves; 1. You muſt encounter with all your own righteouſneſſe; 2. with all your own unworthines; 3. with all your parts and abilities; and 4. with all your ſins, if any of theſe prevail, they take away your lives, and you are undone for ever.

Firſt, you muſt encounter with your own righteouſneſſe; Every man hath a righteouſneſſe of his own, which he thinks ſhall lead him to heaven; he is ready to ſay, whoever periſheth, he ſhall be ſaved, for he faſts and prays, and ſighs and grones: *Paul* boaſted of this, but when he comes to be a ſouldier of Jeſus Chriſt, *Philip.* 3. 8. he *counts all then as loſſe and dung*; he would have nothing to do with it.

Beloved, you muſt not look to be ſaved by your own righteouſneſſe, not according to our own works, but of his free grace hath he ſaved us. If you ſhould come to heaven gates with your bundle of prayers and tears, and ſighs and grones, yet you ſhould not have entrance, never look to come thither for the ſake of theſe. This you muſt encounter with, and overcome, if you would be a ſouldier of Jeſus Chriſt.

Secondly, you muſt encounter with your own unworthineſſe; I may ſay of this, as was ſaid of *Saul* and *David*, 1 *Sam.* 18. 7. the former *hath kild his ten thouſands*, and *this his thouſands*. Take heed of conceits of your own unworthines, this may keep you out of heaven aſwell as the former.

If once you begin to think you have out-ſinned Gods love, and that there is no pardon and remiſſion for you, then will you grow into deſpair, and be ready to ſay, Lord there is mercie for others, but none for me; forgiveneſſe for others, but none for me; repentance for others, but none for me; and then you will grow negligent, you will not care for holy duties. Why ſhould I hear, read, pray any more? God will accept of

nothing that I can do: Oh take heed, you muſt encounter with your own unworthineſſe.

Thirdly, you muſt encounter with your own gifts and abilities: How many thouſand ſouls are undone by thoſe gifts & parts the Lord beſtoweth upon them? God many times gives a man a gift, not for himſelf, but for others; now he thinks, it may be, that the Lord beſtowed this gift upon him for the good of his own particular perſon, when it is onely for the benefit of others. Take heed of high thoughts, I am ſure God hath not dealt with all as he hath with me: This is that which will ſink your ſoul to the bottomleſſe pit of hell; therefore labour to encounter with your own unworthineſſe.

Fourthly and laſtly, (which is the main) you muſt encounter with all your ſins. Here is a hard heart, it muſt be broken, or elſe it will break thee all to pecces: Here is an unbeleeving, an ignorant heart that ſeeth no glory, no excellencie in Jeſus Chriſt; this ignorant heart muſt be enlightned: Here is a defiled heart which muſt be purged and waſhed in the blood of the Lord Jeſus. If you would but look into your own hearts, there you ſhould finde abundance of work to do: ſurely thou wouldeſt not then ſay as ſome, I cannot tell how to ſpend my time. Is not there a proud heart to be humbled, a dark ſoul to be enlightened, is there no ſpots to be gotten out? Look well about you. Beloved, you will finde you had no time indeed, though you had many ſcore of yeers given you to purge your ſouls from that droſſe, filth, and corruption which lyeth upon them.

Thirdly, you are to encounter with the world, and there are four things in it, which deſtroyeth three parts of the men of it; the pleaſures, the profits, the honours, the afflictions of it; theſe ſtand in the way as ſo many armed men: If the pleaſures catch thee not, it is a thouſand to one but the riches doth; if the riches doth not, it is a thouſand to one but the honours doth; if the honours doth not, it is a thouſand to one but afflictions do: of theſe I could give you divers inſtances. What a long time did *Demas* walk with *Paul*? yet at length he forſaketh him, turns to the world, either to the pleaſures, or riches, or honours of it; ſo of *Ammon* and *Haman*; therefore look to it, that the pleaſures and profits of the world withdraw you not. Know this for certain, that the Lord hath condemned the world already, and you may expect the execution of it every day. The day is coming, when you ſhall have new heavens, new earth, wherein dwelleth righteouſneſſe; you ſhall enjoy things in another way then now you do, therefore ſet not your hearts upon things below, for all theſe muſt decay.

Fourthly, you are to encounter with all the enemies of God; and know

this, that the enemies of God are very subtle, they are mighty in strength, there is multitudes of them, they are not poor ones, but rich ones, they are not in low, but in high places, yet you must encounter with them all, and if they get the upper hand, you are gone for ever, but if you get the day, then are ye thrice happy. You may see in *Rev.* 12. the dragon and his angels makes war with the Church of God, they put out all their strength and policie against Christ, his ordinances, his people.

There is Gods honour and glory at stake, which you must vindicate, you must have the ordinances in their glory, whatever it may cost you. Happily you must lose your estates, your lives, your liberties, before you enjoy them, yet you must hold on still conquering, and to conquer. Now beloved, you will finde it a hard peece of work to encounter with these enemies of God, for his ordinances, Sacraments, Sabbaths, &c. if they get the upper hand, you lose your selves, and are not the souldiers of Jesus Christ.

Fifthly and lastly, (because we would hasten to that which more particularly concerns us) we must encounter with the devil himself, 1 *Pet.* 5. 8. *He goes about like a roaring Lyon seeking whom he may devoure.* Three things considerable there; 1. his diligence; 2. his power and strength; 3. his cruelty. *He goes about*; where can you be, but he will be with you, to trouble you with variety of temptations? There is his diligence. Then he *roareth like a Lyon*, there is his strength; he would fain make you his pray. *Seeking whom he may devoure*; there is his malice and cruelty, he desires nothing but your bloud. These are the enemies you are to encounter withall. I shall come now in the next place to shew you the weapons you must use in this spirituall warfare.

The first weapon is a holy and godly life, *Ephes.* 6. This is the weapon that all the Saints of God have used in all their combates, in all their fights. *David*, in Psal. 119. *O Lord save me, for I have kept thy precepts: I cleave to thy statutes, confound me not.* Beloved, you must have a holy and godly life, if ever you think to encounter with God, your selves, or the world. Beloved, if any of you were to encounter with enemies, what kinde of souldiers would you take with you, the lame, the blinde, the deaf? Beloved, you must be purged and cleansed, no such kinde of creatures, if ever you think to get the victory; for if you appaar in Gods sight and presence, with a polluted guilty conscience, these sins will undo you. Therefore in the first place, if ever you think to encounter with your enemies, and do service for God, get a holy life. The second weapon must be all your glorious experiences; you must say, Lord, I have been in six troubles, yea in seven, yet thou hast delivered me; I have known when I have sate alone, and all my bones broken, the arrows of wrath drinking

up

up my spirit; I have known when I have lyen upon my sick bed, been at the point of death, incompassed round about with enemies; yet then God did preserve and defend me, why thou art the same God still.

You must goe further, you must bring in all the glorious experiments you have had of Gods designes for his Church: Tell the Lord you knew when the Church was helplesse, and hopelesse, and friendlesse: when *Moses* would not go down to deliver the people, nor *Hester* go in to the King; nay further, you must tell him you knew the Church in a most lamentable condition, the enemies pursued them, and was even at their heeles, the red Sea before them, Mountains on the sides of them, yet then the Lord saved his people.

You must tell the Lord what he hath done for *England* at such a time, how neare we were to destruction, what dangers compassed us round about, and how by a mighty hand and out-stretched arme he rescued us: Let this be the second weapon you take up to fight against your enemies.

Thirdly, the third weapon is Faith; this weapon where ever God hath put it in any hand, hath done glorious things for the Church of God: If thou canst but get this weapon into thy hand and heart, it will cause thee to live comfortably in the worst times thou canst meet withal, and make thee say with the Prophet, *Heb.* 3. *Though the fig-tree should not blossome, nor no fruit be left in the vine, though the labour of the Olive should faile, and the fields not yeeld their increase, yet will I rejoyce in the Lord, and joy in the God of my salvation.* Faith will cause thy soule to rejoyce in the worst dayes: Faith will inable thee to see Gods love the same in every condition, Faith will comfort thee in all thy straites, make thee see God the Son when thou art sick, as when thou art well; when thou art rich, as when thou art poor; when thou art in the dungeon, as when thou art at liberty. Faith will cause thee to lay hold on that which God hath promised, as if it were already performed. *Abraham desired to see my day, he saw it, and was glad, Babylon is fallen, is fallen. Hee that commeth to me must beleeve*; if he have not this weapon, he will doe nothing at all. *Daniel* he understood by reading books, that the end of the Captivity now was at hand, which he verily beleeved; therefore in his ch. 9. ver. 19. he saith, *O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thy own name sake, O my God.* See what out-cries he useth to God for the making good of his promises: Even so must you lift up your voices as Trumpets, and say, Lord hear, Lord hearken, Lord defer not, pluck down thy enemies, destroy Antichrist, and set up thy Son.

Thus did *Jacob*, the Lord bid him go out of his country, and afterward bid him return to his country and kindred again, and he would

deal

deal well with him, *Gen.*31.9. *His brother Eſau cometh againſt him with foure hundred men, there was litle hope of life.* He then begins to encounter with God, and tels him, *Lord thou haſt bleſſed me, and I hope thou wilt deliver me from the hand of Eſau;* and ſo he overcame the Angell which wreſtled with him, and would not let him depart without a bleſſing.

The next weapon that you muſt take up muſt bee the righteouſneſſe of Jeſus Chriſt. Put on this caote of mayle, and the ſwords point of your enemies cannot enter; get this upon you, and you need not to fear though ten thouſands encompaſſe you round about. David having this coat of male, the righteouſneſſe of Chriſt upon him, boldy encountred with all his enemies, and got the day.

In the laſt place, you muſt have the ſpirit of prayer, this beloved hath done wonderfull things with God, to overcome him, with the enemies, to overcome them, with the Devils, to overcome them; this is that which cauſed the priſon dores to flye open, & all the chains which Peter was bound withall to be unlooſed, *Act.*12. This ſpirit of prayer wil draw your hearts into the boſome of Jeſus Chriſt; this ſpirit of prayer will unlocke the dore of heaven, and let you in, this ſpirit of prayer will cauſe the God of heaven to hearken what you ſay, and give you audience; this ſpirit of prayer will do wonderfull things, what, ſaith the Lord, *I have heard the cryes of my people, and am come down to deliver them.*

This ſpirit of prayer will cauſe thy ſtony heart to break in peices, thy ignorant heart to be inlightened, free, and deliver thee from all troubles within or without; theſe are the weapons you muſt uſe.

The next thing is to ſhew you how you muſt fight, a man may have abundance of ſtrength, be well weaponed, yet if hee have not skill may loſe his life; therefore I will tell you how to fight if you look to overcome, firſt you muſt fight with them, not as they are your enemies and ſtrike at you, but as they are Gods enemies and ſtrike at God; men are too ready to appeare in their owne cauſe, they will be revenged of ſuch and ſuch men, but how few will ſtand up in Gods cauſe? you muſt make war againſt them, as they fight againſt God, his glory, his ordinances, his worſhip, his Saints. This conſideration you muſt have, when you make war with your enemies, that they are Gods enemies, and fight againſt God. As thus; The ſoul beginneth to ſee the glory of Chriſt in his ordinances to be eclipſed; all the Saints of God, their lives and liberties lye at the ſtake, if I riſe not up, and encounter, all will be gone if I ſhould hold my peace, the very ſtones in the ſtreete would cry out againſt me: that is the firſt.

Secondly, thou art to fight with full reſolution, never to give over whilſt one

one of thy enemies is left alive. Beloved, many men ſeem to be ſomebody, at firſt they gird their weapons about them courageouſly, they are very buſie in the work of God, for an hour, or a day or two: beſeech the Lord to enlighten their blinde eyes, to break their hard hearts, to purge their impure ſouls; but alas preſently they leave off, they have gotten ſomething, therefore looke no further.

Know a little leake will drown a whole ſhip, a little fire burn a whole houſe, a little ſinne deſtroy the ſoul; one corruption, if thou haſt not a care, will open the dore and let in abundance, never give over untill thou ſeeſt the life and bloud of all thy ſinnes run out before thee.

Thirdly, you muſt reckon upon loſing ſomething in this fight; no ſouldier that goeth forth to encounter with his enemies is ſure to ſave his life, happily thy name may be loſt, thy credit and eſtimation amongſt the men of the world, thy trading, thy liberty, and may be, thy life too; well, it matters not, thou canſt never beſtow it upon a better friend, nor in a better ſervice than that of Chriſt: therefore reſolve to loſe ſomething, if ever thou lookeſt to be a ſouldier of Jeſus Chriſt. Did you ever reade in the Book of God that any of his ſouldiers returned from the battell, but one time or other they loſt ſomething? Many times they have loſt their lives, their friends, their liberties, their eſtates; *And he that is not willing to loſe all that he hath for Ieſus Chriſt, is none of his ſouldier.*

In the next place you muſt be ſure to fight with patience, happily thou haſt been interceding at heaven gates many yeares, that the Lord would diſcover himſelfe to thee in his Son, ſhew thee the way wherein thou ſhouldſt walk; it may be thou haſt bin there a long time, for a poor wife, for a poor husband, for a poor child, for a poor ſervant, and yet the Lord hath not anſwered thee: what though? yet ſtill reſolve with *David*, to *hearken what the Lord will ſay*; for ſurely he will doe it: *Lord I have called upon thee to avenge thy ſelfe upon thine adverſaries.* Set up thy Goſpell amongſt us, I have often cryed to thee for heart-breaking, but thou delayeſt to anſwer the deſires of my ſoule; well, wait ſtill, though I now lye under a hard heart, the light of thy countenance is taken away from me, I ſhall at length ſee ſurely the Lord will doe this for me.

Now we come to the Uſes for want of time, I ſhall name but three. Firſt, an uſe of Inſtruction; ſecondly, an uſe of Examination; and thirdly, an uſe of Excitation.

Firſt, an uſe of Inſtruction, it teacheth us theſe things; firſt of all, beloved, that it is not ſo eaſie a thing to go to heaven, as men ſuppoſe, if you are Chriſts ſouldiers, you muſt encounter with God, with your ſelves, with the world, with wicked men, and with the Divell himſelfe, yet

a day will ſerve one mans turne, an houre another mans, if they can but ſay, Lord have mercy upon us, that will let them into heaven. Surely ſuch do not conſider that they are ſouldiers, and to fight with ſo many enemies. (Beloved) the Lord tels us, *The righteous ſhall ſcarſe be ſaved, where then ſhall the wicked appear?* If after all their wreſtlings they can ſcarce get into heaven, what thinke you of them that have ſpent no day in performance of holy dutyes; could you but come to the cloſet dores of the people of God, and ſee how early they are up, and how late they go to bed, ſure then you would be perſwaded that it was not ſo eaſie a thing to go to heaven.

Secondly, it teacheth us who is likelieſt to doe the beſt ſervice for God in evil times, if you ſhould ſee your ſelves compaſſed round about with enemies, before you, behinde you, who do you think was likelieſt to do you good, a company of lame men, blinde men, are theſe fit to do you ſervice? Beloved, there is none fit to do God ſervice, but theſe ſouldiers of Chriſt, that have armour of proof upon them, theſe are they that will do the greateſt exploits for God; there was a poor man in the City, and he by his wiſdom delivered it. Hence we may give a gueſſe, what will become of all the enemies of *England*, *Germany* had but a few, *Ireland* but a few praying people, but the Lord hath thouſand of thouſands here amongſt us, ſouldiers expert in war, that know how to encounter with God. That is the reaſon, that though we are beſet with ſo many troubles, yet they all flye before the face of Gods people, for they are ſouldiers.

Thirdly, it teacheth us whom to prize and love moſt, the ſouldiers of Jeſus Chriſt: If you had a thing in your Cabinets, which, if ſick, could make you well, if hungry, could feed you, &c. how would you prize this? Happily thou haſt a beleeving wife, a beleeving childe, a beleeving ſervant; though thy houſe were beſet round about with enemies, this man might deliver thee: when you are in Taverns, drinking, carouſing, ſwearing, committing many abominations, this man is earneſtly praying to God for thy converſion, it may be, the wife for the husband, the husband for the wife; the father weeping for the childe, the childe for the father, the maſter for the ſervant, the ſervant for the maſter: Theſe you ſhould moſt of all prize and love.

A ſecond Uſe ſhall be a Uſe of Examination; and Beloved, here may we take up a ſad complaint over *England*, ſurely if we made a ſearch into every Pariſh and family, we ſhould finde abundance of enemies, and I am afraid, but few fighting ſouldiers for Jeſus Chriſt. I will ſhew you who they be that are not Chriſts ſouldiers, that you may weep over them, happily you may finde them in the Congregation where you come, in the houſes

houſes where you dwell, in the bed where you lye. Lament over the ſad eſtate of ſuch poor ſouls. Firſt, they that know not Chriſt, are not his ſouldiers; no man will binde himſelf Apprentice to another, unleſſe he knows him: you cannot be ſouldiers, unleſſe you know your captain Chriſt Jeſus, and I am afraid there is but few knows him. In the world there is a kinde of a Relative knowledge, as one that hath never been in *Spain*, by reading of Books may tell you of the ſituation of the place, how many ſtreets there be in it, and where there is ſuch and ſuch a Noblemans houſe; ſo that you would verily beleeve they had dwelt and lived there. So many there be that can talk excellently of God, have ſuch admirable gifts and parts, that you would think, if there were a godly man in the Town, he was one; when alas he hath gotten nothing elſe but a Relative knowledge all this while. Firſt of all, they that know Chriſt, will fully depend upon him; Doſt thou ſay thou knoweſt Jeſus Chriſt, what is the reaſon then there is ſuch amazements and troubles ſeize on thy ſpirit? If thou knoweſt Chriſt, thou knoweſt him to be wiſdom, righteouſneſſe, ſanctification and redemption; thou wilt know him to be a God that maketh good all his promiſes. What is the reaſon of thoſe blaſphemous thoughts which men have? They think there is no mercie in heaven for them. What, wilt thou be ſaved by thy own righteouſneſſe? Then thou art no ſervant of Jeſus Chriſt. You muſt know, Jeſus Chriſt is inlightning grace, Jeſus Chriſt is quickning grace, Jeſus Chriſt is comforting grace, Jeſus Chriſt is edifying grace.

And then again, if you know Jeſus Chriſt, you will live upon him; Is it all the glory of Jeſus Chriſt you live upon? Is it his power, wiſdom and goodneſſe you live upon, try your ſelves. I have no righteouſneſſe, ſaith the poor ſoul, but Chriſt hath righteouſneſſe; I have no power to make war with my luſts, but Chriſt hath power.

Thirdly, they that refuſe to do the works of Jeſus Chriſt, make excuſes; theſe for preſent are not the ſouldiers of Jeſus Chriſt: *Abraham* had never done ſuch things for the Lord as he did, if he had done ſo, *Gen.* 22. God bid him ariſe, and *go into the land of Moriah, and take with him his ſon Iſaac, to offer him there for a burnt-offering.* He might have made excuſes, This is my onely ſon, the ſon of the promiſes, I am old, and my wife paſt childe-bearing; but preſently he goeth to ſacrifice his ſon. So Chriſt, when he was to go from his Diſciples, he tels them, *Mat.* 16.21. *He muſt go to Jeruſalem, and ſuffer many things of the Elders and chief Prieſts, and be killed, and be raiſed again the third day.* Verſ. 23. *Maſter, ſaith Peter, ſave thy ſelf. Get thee behinde me Satan, ſaith Chriſt.* Thus muſt you do: happily a husband, a wife, a childe, a friend may come and

perſwade thee to ſave thy honour, to ſave thy eſtate, thy wealth, thy life; you muſt ſay to them, *Get thee behind mee Satan.* So *Paul*, when hee was to go up to Jeruſalem, they tould him *he muſt be bound there*; *Oh*, ſaith *Paul*, *why do you weep and break my heart? I am not only ready to be bound, but to die at Jeruſalem for the name of the Lord.* Happily you may have your wife weep, and deſire you not to go on in ſuch a courſe, for it will be the way to begger you; you muſt ſay, I am ready to loſe my eſtate, my liberty, yea, my life for Jeſus Chriſt: That is the firſt particular.

Secondly, they are not the ſouldiers of Jeſus Chriſt that take up weapons of rebellion, and fight againſt him: You muſt either be the ſervants of Chriſt, or not be the ſervants of Chriſt, the ſouldiers of Chriſt, or not the ſouldiers of Chriſt. Now ſuch as take up weapons and fight againſt God and his people, cannot be ſouldiers of Jeſus Chriſt. Why, you ſay you do not fight againſt Gods people and his ordinances? Why, what doſt thou fight againſt then? O take heed you deceive not your own ſouls. What is the reaſon thou canſt lay ſuch a drunkard, ſuch a whore-maſter in thy boſome, and ſo ſlighteſt the people of God? In this, one day now Chriſt begins to appear, you ſee what oppoſitions there are in the world, people cannot endure the wayes of holineſſe, but if no beauty ſhined out in the ordinance, they would like well of it. Conſider that ſuch as theſe are no ſouldiers of Jeſus Chriſt, that fight againſt his ordinance, his people, what-ever they pretend.

The next Uſe is an uſe of Excitation (though there was more things in the other uſe, which for want of time I have omitted) there is two branches in it; we ſhal ſpeak a word or two to thoſe that are Gods ſouldiers, and then again to them that have not as yet entred into this ſpiritual warfare. Firſt for them that are Chriſts ſouldiers, let me entreat you to prepare for a battel, for a skirmiſh, which you wil ſurely meet withall. Beloved, there is a day of death a comming, this wil certainly come, a day of affliction a comming, this will certainly come; you cannot, if you have the ſpirit of diſcerning, but ſee and perceive there is a cloud gathered together as big as a mans hand, how quickly it may cover the heavens none knoweth. The Lord hath told you, *in the laſt dayes there ſhall be terrible times, Michael that great Prince ſhall ſtand up, and there ſhall be ſuch times as never was before.* Beloved, do you not already perceive the very drops of bloud begin to fall? Do you not daily heare of the cruell malice of the enemies of God? When you think the ſtorme is blowne over, and never a cloud left in the heavens, every man may ſit under his own Vine, and his own Fig-tree, and none to make him afraid; preſently you perceive what helliſh plots and deſignes are intended to draw a curtain be-

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fore the light, and take it away again. Therefore, Beloved, let me entreat you to conſider of theſe few things. Know this, you muſt fight or loſe your lives, there is a neceſſity of it; you are to encounter with God, with your ſelves, with the world, with your enemies, and with the Devil himſelfe; if you overcome not all theſe, you loſe your lives. This very conſideration will put life and ſtrength into the greateſt coward, if he ſeeth there is no way to eſcape, then he will gather up his ſpirits about him. Beloved, I beſeech you to conſider it: Do you not perceive how we are hemmed round about with enemies ſpirituall and temporall? have you not enemies in your own hearts? yon do not know what they may do if opportunity be put into their hands, the husband may betray the wife, the father may betray the ſon, the ſervant that eateth his meat at his maſters table may deſtroy him. The Lord tels us, that *a mans enemies ſhould bee thoſe of his own houſe.* Do you not perceive how you are ſet about with enemies? there is a proud heart to be humbled, a ſtubborne will to be ſubdued, diſordered affections to be rectified, all theſe ſeek to let out the life of your ſoules. Let this move you to take unto your ſelves the righteouſneſſe of Chriſt, the ſpirit of prayer, the ſhield of faith, a holy and godly life to encounter with the deſperat enemies of God.

Secondly, conſider this, who will accompany you in this glorious fight? if you were to go to encounter with God alone, with your owne hearts, with the world, with the enemies of God, with the devil alone; truly then little hope: But conſider who leads you forth, you have God, you have Chriſt, you have the Spirit, you have the promiſes, you have the Angels, you have the prayers of all the Saints on your ſides. O then beloved, let this encourage you to goe to God for all you want or ſtand in need of, this may put life in you. What ſaith *David*, Pſal. 118. 11, 12. *Mine enemies compaſſed me round about like Bees, but in the name of God will I deſtroy them.* Conſider when thou art going forth to make warre againſt temporall, againſt ſpirituall enemies; thou goeſt forth with a glorious company in the name, in the wiſdome of thy God; thou goeſt forth with the help of all the Angels: *Think yee not* (ſaith Chriſt) *that I could ſpeak to my Father, and he could ſend me more than twelve Legions of Angels.* So may a poor man ſay, it is not becauſe their wanteth power in heaven, if God will he can deliver me, thus you muſt conſider who accompanieth you in this glorious fight.

Thirdly, to provoke you further, conſider whoſe battel it is you fight; this is that which puts life into a ſouldier; you that have money, eſtates, parts, and gifts, liberties and the like, you may come and lay out all here to your great advantage. Jeſus Chriſt ſeems now to ſet up his glorious

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ſtandard, and make a Proclamation, Who will be on my ſide, who? O I beſeech you, flock to Jeſus Chriſt: you that have the gift of prayer, run in with that, you that have honors run in with them, you that have riches run in with them, ſee if they will do any good. Let that I beſeech you ſtir you up to the work of the Lord. Nay again, conſider what a glorious opportunity you have, a man might have lived when he could not have told what to have done: that would have appeared famous in the world for Jeſus Chriſt. Now God calleth upon you, mercie calleth upon you, to ſend in your ayde and help, to fight in this great quarrell, to fight with faſting, with prayer, with tears, ſighes, and grones; God now likewiſe calleth for the outward aſwell as the inward mans eſtate, he calleth for ſpirituall and temporall things.

Again conſider, the Lord hath made choice of you, you onely that are his people, to fight theſe combates. God could have deſtroyed his enemies himſelf, if not, he could have called to his Angels to have helped him; but the Lord hath made choice of you, he will not overthrow his enemies without his people, ſet up the Goſpel without his people; you muſt tell him of what he ſaid long ago, that *Babylon* ſhall fall: Conſider this, that the Lord hath choſen you out before many others. And then again, conſider what you get in this battel, is for your ſelves; let this pluck up your ſpirits. If a Captain ſhould come to his ſouldiers, and tell them, If you take the Town, all ſhall be yours; would not this put life in the ſouldiers? God comes in, and ſaith, Be of good comfort, my ſons and daughters, all you win ſhal be for your ſelves; I have no need of theſe and theſe things; thoſe that have mourned with him, ſhall rejoyce with him. God ſaith, he will pluck down his enemies, and ſet up his people; and tels us, when it is ſo, his people ſhall rejoyce.

And then laſtly conſider, you ſhall be rewarded, though you do not overcome; the Lord will one day bring in his account, & ſhew thee how many dayes thou haſt ſpent for him, how many bitter complaints thou haſt put up before him; and will as certainly reward thee for it, as if thou hadſt the benefit of it already. This ſhould incourage you to go on, though you ſhould never live to ſee the accompliſhment of what God hath promiſed, you ſhall be rewarded, as if you did overcome. But in the next place, a word or two to thoſe that for preſent are not the ſouldiers of Jeſus Chriſt. I beſeech you hearken, you will finde it a ſad thing, that you are not the ſouldiers of Jeſus Chriſt; ſurely it had been better for you, that you never had a being, then to be a Rebell from birth to death to Chriſt.

Firſt, conſider, if thou be not Chriſts, thou muſt of neceſſity be the devils ſouldier. Oh that men and women would but ſit down alone, and ſe-

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riouſly conſider, whoſe ſervant am I, whoſe work do I, of whom do I take pay? Beloved, I beſeech you conſider it, you cannot ſerve two Maſters; The Lord Chriſt ſpeaketh to them that ſaid they had *Abraham* to their father, you are of your father the devil, for his works you do. If we are the ſervants of Jeſus Chriſt, we will fight in the cauſe of Jeſus Chriſt, think upon it, what a ſad thing it is to be a ſouldier of the devil.

Secondly, conſider who it is you fight againſt, if you be ſouldiers of the devil, you fight againſt Jeſus Chriſt; and what a ſad thing wil it be, when God ſhall bring in a Bill of Indictment againſt you, the Saints a Bill of Indictment againſt thee, thy husband, thy wife, thy children? Lord here is one that fought againſt me all my dayes, did what lay in his power to take away my life & liberty; it were a thouſand times better thy hand ſhould rot off, then that thou ſhouldeſt do any thing againſt the Lord; what will he ſay to thee, ſuch a time thou livedſt when ſuch and ſuch a thing to my diſhonour was put out againſt me, and here is thy hand to it. It were a thouſand times better for thee, that thy tongue ſhould fall out of thy mouth, then that ever thou ſhouldeſt be knowne to ſpeake a word againſt Chriſt and his cauſe; take heed that thou beeſt not found a fighter againſt God. Happily the wife may bring in a ſad bill of Indictment againſt the husband, that he ſtrive not only to keep himſelf, but her out of heaven, to keepe her from the places where ſhe might edifie: it will be a ſad thing to thy ſoul, that thou wilt neither go to heaven, nor ſuffer others; this Chriſt took notice of in the *Scribes and Phariſes, that had the key of knowledge, and would not enter themſelves, nor ſuffer thoſe that would, to enter, Luke* 11. 52.

Thirdly, conſider what thou muſt have for thy worke, thou that wilt not be broken off from thy prophaning of Gods day, poluting his ordinances, what doeſt thinke thou ſhalt have? Jeſus Chriſt hath a rich reward for thoſe that ſerve him, and ſo likewiſe for thoſe that ſerve him not. But Beloved, them riches will make thy heart bleed to think of. My freinds, if you ſhould come and look upon your tender hearted wife, and ſee her upon the Rack, but all about the place rejoycing, it would make your hearts ake within; you ſhall come to heaven, and ſee happily a poor wife, a poor husband, a poor childe pulled one joynt from another, God laughing, and all the Saints, and Angels laughing at it. Beloved, this will be an unſpeakable torment to you; the terrour of Almighty God will be upon thoſe that fight againſt God. In the laſt place, I beſeech you be exhorted to lay down your weapons: Thou haſt been a fighter againſt God this forty or fifty yeers; O now be perſwaded to lay down theſe weapons. *O my people* (ſaith God, *Micah* 6.4.) *what have I done to you? Wherein*

Wherein have I wearied thee, teſtifie againſt me? So ſaith God to many a man, *What have I done to thee, that thou departeſt from mee, and keepeſt company with ſuch vile wretches.* Thus Jeſus Chriſt alſo, *O why will you dye O houſe of Iſrael? turn unto me, my bloud ſhall make you clean.* So the Spirit ſaith, *Come*; and the Church of the living God ſaith, *Come*; the Embaſſadors of Chriſt wooe and beſeech you to *come in*: Never more be ſeen with a weapon againſt Chriſt. Theſe are glorious dayes that are a comming for the people of God, but *wo be to that man that Jeſus Chriſt ſhall find perſecuting his Church*: O the wretched eſtate of ſuch a creature. But to conclude, what though thou canſt not but confeſſe that thou haſt been a fighter againſt God all thy dayes; if now thou wilt come in and lay downe thy weapons, thou ſhalt have as kind entertainment of God, as thoſe that have been his this forty years, *Abraham*, *Iſaack* and *Jacob* ſhall not be more beloved of God, than thou ſhalt be. This often troubleth a poor child, when it hath done that which is contrary to the parents will, it will not come in their ſight, it is afraid of the frownes of the father. O feare not, the more polluted thou art, the more will the Lord weep over thee, he runs to meet a prodigall child, you do not know what feaſts the Lord will make in heaven at your converſion; you ſhall ſee your name written in the book of life. Me thinkes this ſhould move you to come in and cloſe with the Lord Jeſus: do not conceive that you ſhall not find entertainment, for you ſhall be as welcome as any: Nay, and let me tell you, the Lord will have a thouſand times more glory by you, than by the civil man. Happily you have a neighbour that hath never bin known to ſwear an oath, to tel a lye, the Lord wil have twice more glory by you, than by ſuch a one, if he ſhould come in. Conſider alſo what good thou maiſt do to poor enemies, *Paul* intimates ſo much, I knew a man in Chriſt about 14. yeares ago, he wil not name you who he is for feare of vain-glory, yet he tels you by and by, *I Paul a perſecutor*. O beloved, how wil Gods people be encouraged, yea, the enemies of God, when they ſhal ſee ſuch a vile perſecutor as *Paul* to come in to Jeſus Chriſt: Such a one as *Mary Magdalen* to come in to Chriſt, this muſt needs be a mighty encouragement. But to conclude all, if thou doſt not come and preſently lay down thy weapons, the time will be paſt, *And as the tree falleth, ſo it lyeth, the night commeth when man cannot work.* Therefore I beſeech you lay down the weapons of your religion, defer not I beſeech you, ſay not I will do it to morrow, the next day, or the third day, no do it preſently; do not ſay I wil do it when I come home, but now whilſt you ſit in your pews reſolve to lay down your weapons, & come to Jeſus Chriſt. Many more inſtructions might have bin delivered, but the time hath prevented.

FINIS.

BRITISH MUSEUM

May the second, 1642. 11

THE WARLIKE, NOBLE, And prosperous proceedings of the Protestant Army in, IRELAND.

Being the true Copy of a Letter, sent from Mr. *Thomas Richard* Marchant in *Dublin*: to Mr. *Thomas Andrewes* Grocer without *Newgate*, in the Parish of St. *Sepulchres*.

Brought over by the last Post *Apr.* 30. 1642.

Wherein amongst divers others is related, a very memorable victory obtained by the English, wherein 1800 of the Rebels were hanged, and slaine, 16. of their Colours taken, and 800 Armes, with the names of three chiefe Commanders of the Rebells, kild at the same time whose heads by Proclamation, were vallued at 400l a Peece.

Also how 3500 *Scots* and *English*, are lately landed in *Ireland* with 2000 Armes, besids 700 Horse.

April, 29.

Also an Order by the house of Commons, for the releise of those Volantiers that doe, or shall serve in the Irish warre.

Hen, Elsynge, Cl. r. Parl. D. Com.

LONDON,
Printed for *Iohn Wrigot*, in the *Old-Baly*. 1642.